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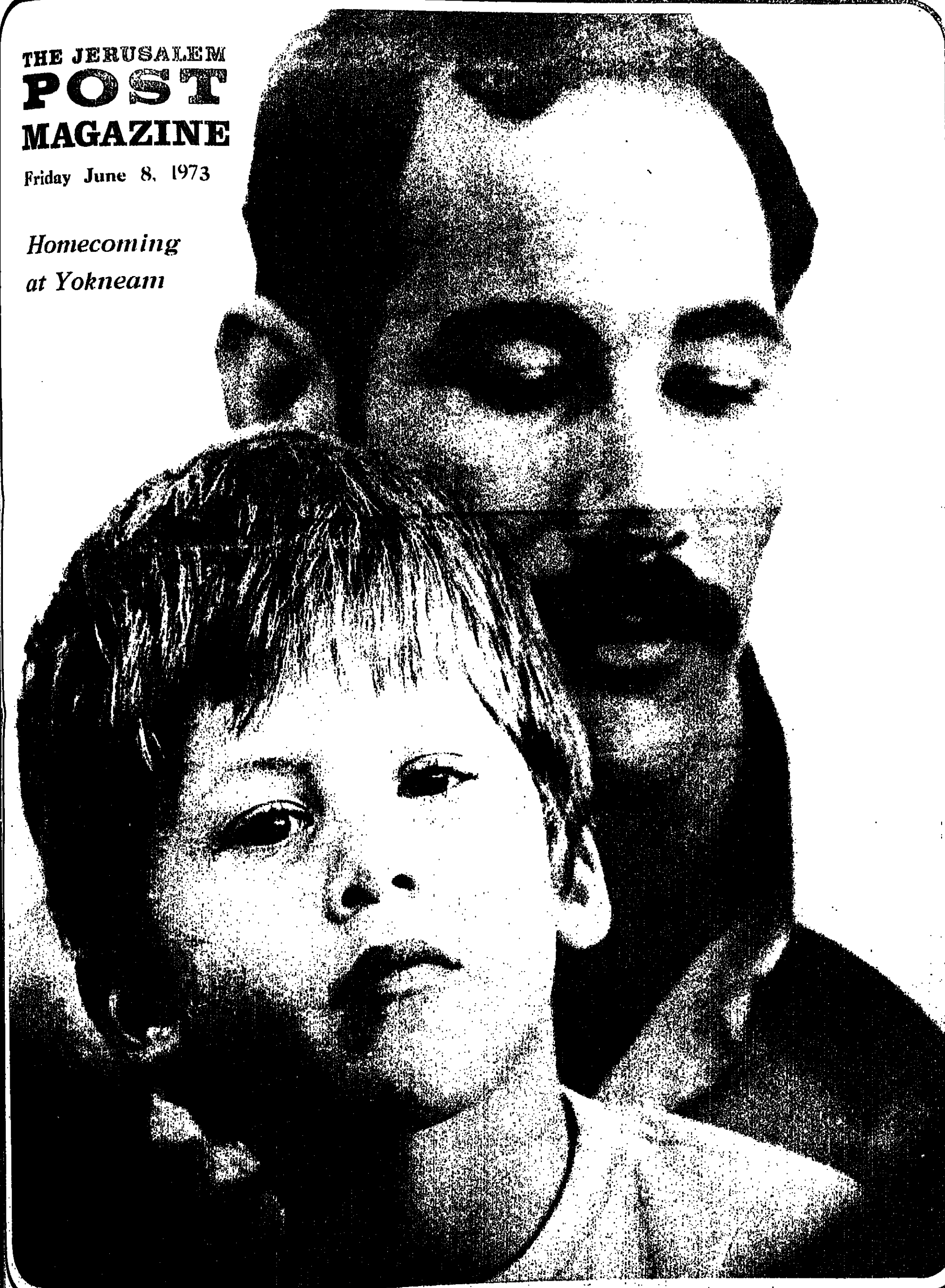
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THE JERUSALEM POST MAGAZINE

Friday June 8, 1973

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THE JERUSALEM POST MAGAZINE

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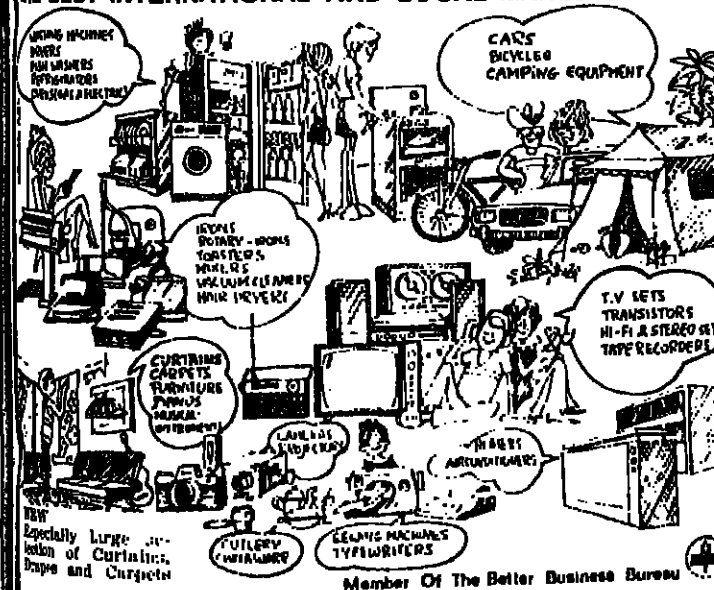
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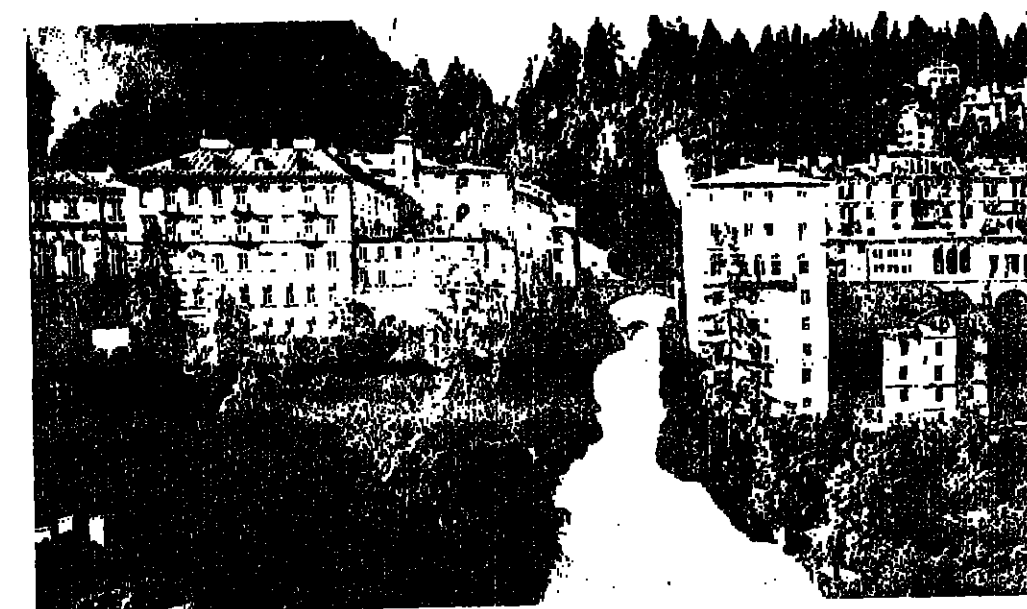
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THE JERUSALEM POST MAGAZINE

PAGE THREE

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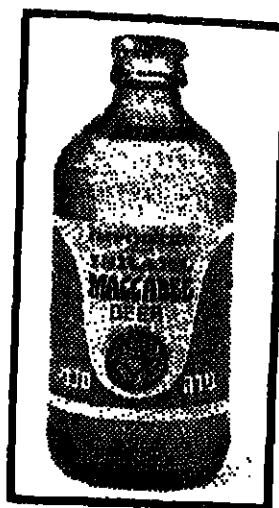
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Abnormal Normalcy on the West Bank

The sixth anniversary of the Six Day War was marked this week by a partial business strike in East Jerusalem, where the 70,000 Arab residents, though opposed to a redivision, still viewed Israel's reunification of the city as a political imposition.

But in the rest of the West Bank, which remains an area apart from Israel, politics appears to be treated with apathy. Six years after the Six Day War, civic tranquillity and economic progress are the hallmarks of the West Bank, write ANAN SAFADI and PHILIP GILLON.

PERSISTENT calls from neighbouring Arab countries for the West Bank population to join a general strike on June 5, the anniversary of the Six Day War, failed to disrupt the normal conditions which have been established during the past six

years travelling through the West Bank these days must be struck by the serenity that prevails in towns and villages. Week days, the area seems populated by able-bodied men; on Saturdays, the day, working hours, the "Green Line." The roads and orchards are well tended, and agricultural work has been going on for some time. Boys stroll along the roads, carrying books in their hands, waiting for their end-of-the-year examinations.

Each of the tranquillity can be attributed to the restoration of the West Bank's normal daily life, including the reinstatement of local public administration, and the almost free link with the West Bank under the current Israeli travel regulations.

People now remember the 1967 period, when the other side of the River Jordan was known as Fatah-controlled territory, and almost every day there were incursions across the river, and military attacks on the Beit Samir Valley settlements. Pierce action by the Israel Defense Forces compelled the Jordanian Government, ultimately King Hussein, to alter course but to drive them out of Jordan in 1971.

Attacks against Israelis and inside Israel or on the West Bank have also stopped. There was a time when terrorist attacks against market places, bus stations, stores and other concentrations of population posed difficult problems, but these were completely resolved three years ago. What little trouble there is now is sporadic, and trifling in comparison to the actions of the administration. Occasionally a visitor to try to organize a strike or a West Banker visiting Israel is recruited by Fatah to the propaganda of the Jordanian radio, with its instructions on how to prepare a Molotov cocktail, and may try his hand at it. But trouble of this kind has become very rare.

Incidents of trouble caused by some visitors have not altered the belief of the Israeli authorities that the links between the West Bank population and the neighbouring Arab states should continue to be maintained. The Sunday Visa Scheme which began this week has, after five months, proved so successful that it was decided to extend it to the whole year round. Arabs are now officially at war



The aftermath of war: Kalkilya, 1967 and today.



with Israel can freely cross the Allenby Bridge into Judea and the Gaza Strip and the Danyia Bridge into Samaria on application by their relatives here unless the visitors are security risks. West Bankers visiting Jordan encounter fewer bureaucratic delays than Israelis going abroad — all the West Bankers have to do is fill in a travel permit and pay IL10 for a stamp. True, Arabs going in either direction are searched for explosives, but this is now an accepted feature of world travel.

The calculated risks inherent in the exchange of visits and the maintenance of a two-way traffic across the Jordan River have paid off. In fact, the entire history of the administration of the West Bank has been one of successful calculated risks.

The effect of normalization has been to set up a beneficent circle, the reverse of a vicious one. In the early era of tension, terrorist activity or pro-terrorist action resulted in counter-action by the authorities, such as the blowing-up of houses or the administrative detention of suspects, although the administration claim proudly they never had to use all the powers vested in them by the Emergency Regulations, such as the enforcement of the death sentence.

Normalization has had another result. Although the administration is still vested in a Military Government, the people engaged in it have become more like civilians in uniform than soldiers; they are busy with the tasks of normal administration, such as the improvement of economic health and social welfare conditions, and the provision of services. The standards of living of the Arab workers have soared, but so have their expectations: the Military Government is charged with responsibility for meeting their needs.

All this sweetness and light in regard to day-to-day living does not necessarily mean that there has been any fundamental change in the Arabs' attitude to the administration or to the Jewish State. A man can enjoy higher pay, he can purchase a car and a television, without reconciling himself to a regime he considers alien. In fact, nobody claims that the West Bankers are in love with the administration or the concept of the Jewish State. Yet something has been gained in the spiritual sphere, as well as the physical.

Day by day, the economic and personal ties between West Bankers and Israelis grow stronger. While the Arabs dream of a military victory or the coming of their equivalent of the Messiah, the demarcation lines are becoming more and more blurred. Another six years of administration may make separation of the West Bank and Israel impossible.

to blunt this feeling of unity with other Arabs.

Until 1970, both the Jordan Government and the terrorists called constantly for a policy of non-cooperation with the Jews. The terrorists took action against fellow-Arabs to prevent their going to work in Israel, and threatened violent action against anybody participating in any Israeli-sponsored action, as was the case with the municipal elections early last year. But since then, Jordan for the most part has stopped insisting on non-cooperation, although it continues to object to developments which it feels might jeopardize its claim over the West Bank and the population. One example was Jordan's recent announcement that it would impose the death sentence on West Bankers selling land to Israelis, another its call this week for a June 5 general strike to demonstrate the local population's resentment of Israeli rule. The terrorists meanwhile have been warning the local population against cooperation with Israelis and Jordanians alike.

Despite the outside efforts to prevent any kind of *modus vivendi* with the Israelis in general and the military authorities in particular, the West Bankers have evolved a philosophy and life style suitable to their needs. They feel that they can work with and for the Israelis, and can co-operate with the authorities in obtaining electricity, water, agricultural guidance and public services without involving themselves in any political commitment.

Politically, they want the occupation to end, but there is a great deal of muddled thought about what should follow an Israeli withdrawal. Some would reunite with Jordan under King Hussein's federal scheme, while others would rather be placed under some sort of international supervision for the first five years, pending a final decision on their future. A third group favours an independent Palestinian state, while a fourth—the smallest group by far — looks to the terrorist establishment to shape their destiny.

The only thing these various groups have in common is the Palestinian identity, which was boosted in the aftermath of the 1967 war by two factors: the Palestinians' desire to dissociate themselves from the general Arab mass, which had been subjected to defeat and humiliation at the hands of the Israelis; and the rise of the Palestinian sabotage movement, which in turn insisted on an independent Palestinian identity. The terrorist movement served as a catalyst in the emergence of this sentiment, which led even West Bankers loyal to King Hussein to think of themselves as Jordanian Palestinians.

As King Hussein and the terrorists maintain their hawk-like watch on the West Bank the leaders here find personal safety in non-action. In the prevailing political stalemate, the bulk of the population finds a healthy antidote to political inaction in the improvement of their standard of living.

Meanwhile, many of the features of the West Bank are changing, as the population, originally half refugees, becomes an independently supporting society which is consolidating its economic ties with Israel rather than with the Arabs. Today, over 60,000 workers cross the "Green Line" to work. The West Bank exports IL107m. worth of goods to Israel or through her to the outside world, while West Bankers buy IL320m. worth of goods from Israel.

Day by day, the economic and personal ties between West Bankers and Israelis grow stronger. While the Arabs dream of a military victory or the coming of their equivalent of the Messiah, the demarcation lines are becoming more and more blurred. Another six years of administration may make separation of the West Bank and Israel impossible.

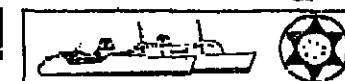
One Minute in the Six Day War

Photo Essay by Micha Bar-Am

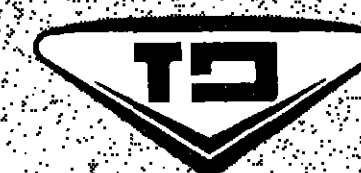
Towards evening on the second day of the War, a convoy moved slowly through the streets of Jerusalem, its head probing through the deserted streets of the Old City while its tail still rolled through the Western suburbs. The people of the Geulah quarter came out of their shelters to welcome the soldiers. A young soldier jumped from his truck to greet his mother. A quick embrace, and he ran back to the convoy to go to war.



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A four-day-long international seminar last week at the Van Leer Institute in Jerusalem focused on "Systematic Thinking Towards Alternative Solutions of the Arab-Israeli Conflict." The participants included Israeli, American and Canadian scholars in the fields of political science, strategy, history, psychology and Oriental studies. DANIEL DISHON, Senior Research Associate at the Shiloah Centre and editor of "The Middle East Record," evaluates the proceedings.

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The main division was between those employing techniques of model-building, games theory, scenarios and other methodologies of wide application — "the conceptualizers," as the conference came to call them — and those who addressed themselves to the uniqueness of the concrete situation. During the very first session, a speaker from the audience put his finger on the problem in a very telling simile: the conference, he said, must decide whether they wished to deal with the principles of cancer research or whether they wanted to discuss what could best be done about one particular case of tumour. In reply, Prof. Michael

Let me illustrate the point and let me also stress very emphatically that all examples from conference papers and debates are being used here to illustrate my own personal reflections as I listened. Reference to any one paper or speaker rather than another is not meant to convey an opinion as to their intrinsic interest or scholarly achievement. (The full proceedings are going to be published by the Van Leer Foundation.)

One would then still have to allow for the fact that, while the nation states in Europe and in North America may constitute a stage ready to be superseded, in Asia and Africa they may represent a worthwhile goal providing a wider and politically more meaningful framework than that of communal loyalties. Surely, in our generation, for such a status as India, Iraq, Lebanon or Nigeria (progress (by whichever standards it is measured) is achieved by acquiring a more pronounced national identity. To tell Israelis that it is not worth having a new nation state is no contribution to mastering the regional conflict such as it is today. In short: what made Prof. Boulding's presentation irrelevant to the theme of the conference was the application to one area of the world of concepts, in, and relevant to, another. (In his asides, though, his earthy good sense came through splendidly the best way of conflict resolution I have heard out at someone, is "protected postponement." The best chance for Israel to survive is "to become boring.")

The inclination on the part of the "conceptualizers" to use analogies as compelling evidence was noticeable in a paper of a completely different kind — that of Prof. Stephen Cohen (USA) on the psychology of decision-making in times of crisis. He spoke of the fact that a person's capacity to assimilate information relevant to his situation was lowest at the lowest as well as at the highest levels of anxiety, and highest at the medium level. This had been established in a research on surgery patients. It was quickly pointed out to Prof. Cohen that surgery patients have decisions made for them rather than having to make any. What was — surprisingly — not pointed out to him was that the promotion into decision-making positions is the result of a selection process (and, in the army at least, of training as well) which eliminates those who do not perform well under pressure. A common-sense appreciation of the difficulty that exists for each ship would certainly include the capacity to make sound judgments in situations of extreme stress. Levi Eshkol's well-remembered broadcast on May 28, 1967, had such a shattering effect because it was taken to indicate the lack of just that capacity.

He put his model through its paces with regard to various Middle East countries and wound up wryly by saying: "I hope I have illustrated the dangers of using this model." Other participants then pointed out its weaknesses: "Aggressive" or "non-aggressive" were general terms; it needed definition (could an Egyptian attack to regain Sinai be aggression?), gradation, qualification, differentiation; also one would need to state: "aggressive" in whose view — no country has a self-concept of being aggressive. Similarly, acceptability of violence needed clarification: in one particular society, it might be acceptable for defense of a preventive war, but not for offensive war; some forms of violence might be acceptable, others (terror, nuclear weapons) unacceptable. (Prof. Dror believed that the model could be refined to include meaningful parameters of aggression and violence.) Another criticism by the participants was that the model dealt only with the chain of factors leading from an existing conflict situation to its eruption and not with what was of no help in considering resolution of the conflict itself.

Examples of papers which seemed to bridge the gap between general principles and particular situations better than most were provided by Prof. Colin Gray (Canada) and Dr. Yair Evronin (the Hebrew University) and by Dr. Dan Horowitz (the Hebrew University). The first two dealt

- The arms race which is a synonym for the pursuit of security, may in fact promote insecurity;
- "Security managers" may acquire undue influence;
- Foreign policy may become "militarized."
- As against this, an arms race may become the non-lethal substitute for war — the winner of the race becoming the winner of the fought war;
- it may help in attaining a balance of power;
- the hope of better arms tomorrow may prevent war today;

Dr. Horowitz discussed some basic aspects of Israeli defence thinking of which Israeli newspaper readers (and reserve soldiers) are certainly aware in a general "Impressionistic" way but which, to my knowledge, has not been systematically described and analysed before. His preoccupation with the distinction between "basic security" (i.e. the capacity to stand up to total war) and "current security" (i.e. warding off border incursions) and the concomitant doctrine that "current security" must not use up more forces than can be spared after the requirements of "basic security" are met. It discussed the closely related concept of the inter-war years as "dormant war" and the "tacit bargaining" conducted by means of retaliatory operation. It dwelt on the central role of deterrence in Israeli strategic thinking which led to preventive and pre-emptive war in 1967, and when deterrence was perceived to be falling and which in 1967, made the undermining of Israel's deterrent stance *casus belli*.

FROM AMONG the originalists (who, according to the tradition of their discipline did not relate to their subject as a particular instance of general principles) endeavoured to set forth its singularity), Prof. Nadav Safran (USA) spoke about Israel, though others about the Arab countries.

Prof. Safran first analysed the place of defence questions in Israeli party politics up to 1980, went on to describe the formalization (in that year) and the breakdown (in 1983) of the Government of National Unity and then drew on the fact that by now all major parties have turned into coalitions loosely holding together segments of divergent views about future security policy. To face these changes now might cause some parties to fall apart. This, he felt, "immobilizes" the country's political system, root cause of Israel's terrorism; its decision not to decide.

Replying to a question whether Jewish settlement and investment in the occupied areas significantly in the progressive encroaching options, he said that there was a fiction that no options were available; concluded: some decisions

PROF. GABRIEL Bner attempted to analyse Arab attitudes towards a settlement with Israel on the basis of how peace (in the sense of *salah*, i.e. reconciliation of relations) would affect the interest of various religious and Arab social groups. He stressed the interest of the various regimes in Egypt and Iraq in a state of conflict which provided the *raison d'être* for their being in power. In Egypt,

Furthermore, the rulers ruling the Arab states ought to have an understanding to point to, in order to attract the attention of the Arab population and employment of the Arab population from becoming central elements in the economic life. On the other hand, might view them as a hindrance to the development of resources to develop the economy and education and the promotion of greater freedom of movement which peace might bring about. It is distributed great importance. The Jews in Egypt, Syria and Iraq, and in the Kingdom of Israel trade companies and even economic development under conditions of peace. As long as there was no peace, the economic contentment of Israel was possible. Only when could expect economic changes (viz. access to the Mediterranean) from the conclusion of peace. Furthermore, the Jordanian establishment is a political interest in peace in the Middle East, because it is a political interest in peace in the Middle East. And indeed Jordan is the only country whose establishment was seeking a settlement satisfactory to the opinion of many Arab leaders who hold that Arab

Other participants pointed out that the economic fears of the Arab states and the Arab world only were assumed a rather outdated view of the economic facts of life. More likely the argument of Israel's potential economic domination was a "second line of defence" for their (not fully rational) rejection of Israel.

While Prof. Raer presented a cautiously stilted view of the Middle East situation, the accents in the paper read by Prof. Shimon Shamir (Tel Aviv University) was one of the change in attitudes since 1967. Such a change, leading to moderation and a desire for a settlement, was discernible among four groups: the Jordanian establishment, Egyptian intellectuals, certain Christian Lebanese circles and among the Arab world in general. These changes to the following effects of the Six Day War:

A decline in Pan-Arab sentiment; a change in the image of Israel in Arab eyes from an atheist puppet state into a technologically superior "garrison state"; the collapse of the self-perception of the Arab world as a "sleeping giant" which only needed to be awakened in order to show its real strength; the loss of faith in a "militarist solution"; and finally, to the decline in Arab messianic fervour. The latter, once a source of Nasser's strength, was now personified by Gaddafi — a marginal figure ruling a marginal Arab country. (I myself would question this; for my part, it is too early to decide that Gaddafi — perhaps without Gaddafi personally — will not conquer Egypt.)

Prof. Shamir concluded by assuring himself what political signi-

A much more sombre view was taken by Dr. Yehoshafat Harkabi (the Hebrew University). True, he said, the Jordanian establishment was seeking a settlement but the gap between what Hussein proposed and what Israel would find acceptable was wide indeed. In Egypt, intellectual protest had no political weight. Jordan excepted, politically meaningful attitudes fell into three groups:

- those advocating acceptance of the resolution as a matter of strategy, to get the Israelis back to the 1967 lines without thereby terminating the conflict.
- those who reject any settlement, relying on the sheer weight of Arab numerical superiority to tip the scale, provided the conflict is not allowed to die.

down. The short, Dr. Harkabi said, the second group feared that the cease-fire lines would congeal into permanent borders; the third group feared that even an interim settlement would congeal into peace. The weight of political and meaningful Arab opinion was behind the second group.

The "open bridges" and the contacts they made possible have no bearing on basic elements of the Arab attitude: its core was a feeling of grievance and injustice suffered. All the negotiations were that some Arabs would happen was that some Arabs would

Changes in Arab thinking must start and would, hopefully, continue, but they were very slow. Before they had time to take effect, the "attitude" may produce an extreme, unconsidering, nationalistic position on the Israeli side. Symmetry will thus be achieved to Israel's moral loss. That, too, will produce a grave obstacle to peace... Understanding the tragedy of this conflict is the first line of defence against the deformation... (it) may cause... In the discussion, he added that peace was not in the offing, Israel should devalue the importance of peace and reevaluate the importance of prudence and wisdom in living with the conflict and learning how not to aggravate it.

TAKING IT ALL in all, did the conference achieve what its name had promised? "Systematic Thinking" of a subject as complex as the conflict still seems to be beyond the reach of the combined forces of the disciplines represented. Prof. Dror, who seems to have mastered a greater number of various techniques than anyone else present, and whose remarks in the debate focused on methodological questions, said at one stage of the proceedings: "All out methodological arguments are weak; each alone is lousy." Only by combining "all reasonable methodologies" could a useful approach be worked out. But was this possible? And what other words were not many of the methodologies mutually exclusive? Was there a consensus on which were the "reasonable"

ones? If their combination was capable of producing better results, this remained to be demonstrated — perhaps at the next conference. As Prof. Cohen put it: the grand frameworks produced at this seminar are not sufficiently superior to what policy-makers have at their disposal anyway, to make a significant difference.

That is probably why the second element in the title of the conference: "Alternative Solutions" — did not receive full justice either. Some alternatives were described in general terms, but there were no applications or any reasoned assessment of their respective probability. (In the concluding session, it was noted that most attempts at forecasting the short-term future had predicted the continuation of the status quo. Was the status quo stable and desirable? Or was there something wrong with it? Professor George Quester (USA) had the reply: "I'll tell you what's wrong with it. Israel isn't a Jewish state, it's a secure state and a democratic state. You can't have a pair out of these three but you can't have all three.")

To say all this, however, does not mean that the seminar has no achievements to its credit. As Prof. Dror pointed out, it was only very recently that both foreign and defence policy had become the subjects of academic study in Israel (while Arab studies at our universities had reached a truly veritable level by our standards). The Van Leer Seminar has held out the promise that continued research in Israel as well as Arabic studies and the development of more refined techniques more precisely applicable to concrete situations may in future combine to provide a better understanding of the situation in which we live.

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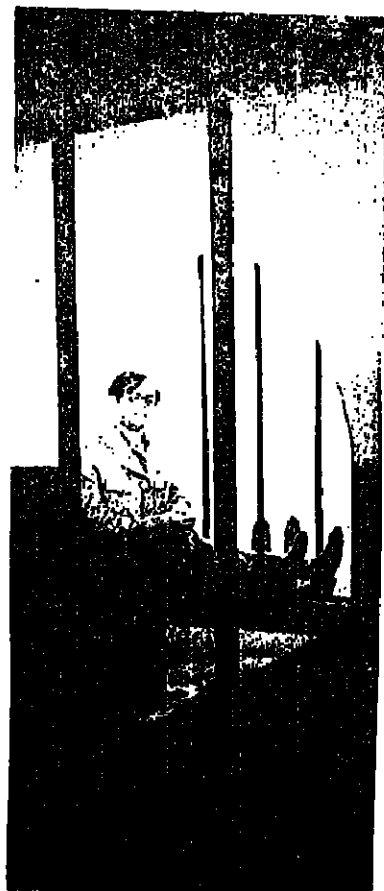
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THE JERUSALEM POST MAGAZINE

FRIDAY, JUNE 8, 1967

THE JERUSALEM POST MAGAZINE

PAGE NINE



MADAME TUSSAUD'S comes to Tel Aviv

The Defence Minister sits for portrait by Miss Vivien Sun. The Museum's promoter, Mr. Shalom Meyer, looks on.



...high enough to bar it from the vision of small children. To the kids for the museum, there is a very special setting of Tarzan, complete with twittering birds and a jungle.

...did a Chinese girl, born and brought up in Peking, educated in Paris and now living in England, tackle the problem of depicting the State of Israel? She approached her subject, Vivien Sun, from the point of view of an artist rather than a politician. A distinguished team of advisers from all walks of life helped her on the technical and thematic aspects, and on matters of practical execution. Mordechai Hesse served as Director, Shaul Bibor, the director, as thematic consultant, and Moshe Markovitz, the director of Shalom Stores, an important role in creating the backgrounds to the scenes.

"It's a very," says Vivien Sun, "easier to portray the personalities of the past than of the living. People have a personal idea of what living personalities look like, while you remember what Herzl looked like from the back. When



Mr. Mordechai Ish-Shalom and Tourism Minister Moshe Kol pose with the wax figure of the Pope.

you come to a present-day personality like David Elazar — however you portray him, it cannot satisfy everyone's image of his character. Some see him as a very young-looking man, others think he has an older, far more mature appearance. As an artist and sculptress, when I meet people I can make a fairly accurate estimation of what type they are, even without knowing anything of their background, by reading their faces, the lines, wrinkles and expressions, by taking their hands — even reading their palms."

With historical figures, Vivien had to work from portraits, photographs, history books and personal memories of friends and associates. All the others, including Golda Meir and Moshe Dayan, sat for her individually.

There are already over 100 figures to be seen at the Shalom Palace Wax Museum, and the intention is to continue adding tableaux at regular intervals — space is available for many more. By Madame Tussaud's standards, this is a very small museum. But when one considers the 170 years of constant work invested in building up the famous London Wax Museum, as against the year-and-a-half it took to complete the Shalom Palace, one may readily concede that the results are quite remarkable.

(Left) A wax Jabotinsky in Acre jail. (Right) Trumpeldor's death. (Below) Ben-Gurion at Sde Boker.



STEPPING THROUGH the turnstile of the new Shalom Palace the first person to greet you is a familiar, dark-haired figure in a trim black suit with fine black eyes and a long, neatly-groomed black beard, his fine black eyes gazing into the future...

Israel's first Waxworks Museum, which opened on the second floor of Migdal Shalom, yesterday depicts the transformation of Theodor Herzl's vision into reality. The museum's 25 historical tableaux, executed with remarkable authenticity of detail, record the most important moments in the evolution of the State of Israel from the days of the First Aliya pioneers right through the Six Day War.

Shal Mayer, young and goateed Managing Director of Shalom Stores, tells the story of the Museum.

"We wanted a permanent thematic entertainment to add another dimension to the range of activities already available in the Shalom Tower. We explored several possibilities before deciding that investment in a wax museum with a very definite theme would be worthwhile as an attraction both for Israelis and for tourists." He admits that the IL3.5 million invested in the museum represent quite a bit of a gamble — though he figures that, if 300,000 people visit the museum each year, the project should break even in five years' time.

Once the decision to have the museum was made, the next step was to enlist a skilled waxworks artist. The art is very specialized of course, and is shrouded in professional secrets and tricks of the trade. On a business trip to Hong Kong, Shal Mayer met Vivien Sun, a young Chinese sculptress who has her own wax museum there. Early last year he brought her and two Chinese assistants over to start work on the waxworks. With the aid of local staff whom she herself trained, and members of Migdal Shalom's display department, Vivien has produced close to 100 wax effigies of personalities — both famous and notorious, as well as a few fantasy world characters like Hansel and Gretel, Tarzan and Cheeta.

The Museum provides a fascinating visual history lesson, each tableau giving an accurate background to the figures and events portrayed. For school-children, the museum will serve to bring text-book stories vividly to life.

The scene showing Meir Dizengoff, first Mayor of Tel Aviv, against the background of "Little

Tel Aviv" of the 'twenties, together with Dr. Chiesin crossing the sand dunes astride a donkey to reach his patients, is accompanied by some amusing reproductions of municipal posters of the day.

In more tragic vein is the portrayal of Dov Gruner's execution on the gallows of Acre prison in 1947. Whilst the IZL hero stands firmly with his back behind his back and the hangman's noose around his neck, two jailers look on in amazement.

Detailed and ingenious techniques are to be found in most scenes: the wounded figure of Meir Har-Zion "breathes" with frightening realism as Dr. Mordechai Ankelewitz bends over his stretcher to treat his neck wound on the battlefield in the War of Independence against a background of enemy fire. An unusual lighting and mirror technique in another tableau flashes from Ben-Gurion, a proud figure delivering the Declaration of Independence to an older Ben-Gurion cradling a lamb in his arms at his home in Sde Boker.

Perhaps the most detailed and poignant of the dramatic scenes shown is that of the Eichmann trial. The accused is the only figure to betray not a flicker of emotion, except in his thin, tightly clasped hands. The horn-rimmed glasses on Eichmann's nose were obtained from Ramle prison and are, so Shal Mayer believes, the only remaining possession of the Nazi war criminal — all his other belongings and clothes were burnt immediately after the execution.

A scene with rather happy associations is the moving moment when Chief Rabbi Shalom Goren, then Chief Army Chaplain, sounds the shofar at the Western Wall on the day of the conquest of Jerusalem in the Six Day War. The three soldiers standing immediately behind him, battle-stained, weary, but exuberant, were modelled by three soldiers who were there six years ago.

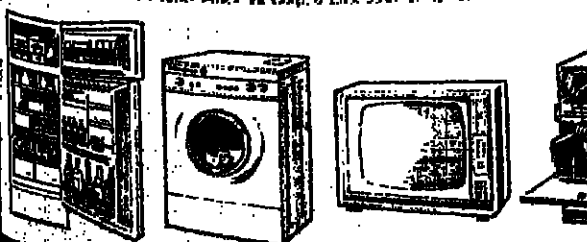
A number of scenes in the museum are a blend of fact and fantasy — though still with educational undertones. The first astronauts reached the moon at the same time that Charles Manson stood trial for the brutal murder of Sharon Tate — and the two concurrent examples of man's greatest achievements and lowest depths are shown side by side. The gory, murder scene is the Museum's closest approach to the Chamber of Horrors, and the one tableau has a wall in front



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MARRIAGE between East and West. "An escape from the world." "A prototype of a war of cogitation." These were some of the descriptions of dialogue presented during the Israel Interfaith Committee Symposium held on May 23 to mark the 25th anniversary of the State. The guest-speaker was Professor Shemaryahu Talmon of the Hebrew University, and the topic was "Interfaith Dialogue in Israel: Retrospect and Prospect."

A meeting of minds but also a clash of theology with reality — this was Professor Talmon's analysis of inter-faith dialogue, which he said, had begun with the initial shock of the Holocaust, to resolve "never again" brought Christians and Jews together. The need to destroy the roots of anti-Semitism, and foster the growth of mutual protection was felt more acutely. But it took political events to actually bring on a dialogue.

In 1948 Judaism was transformed into a political power, and the restoration of 1947 showed Israel to be a permanent nation in the world. Dialogue became vital and Judaism became a political reality. The Second Vatican Council had given the world a theological basis for interfaith contact. By 1957 the Israel Interfaith Committee had been initiated. Projects like the Ecumenical Theological Research Fraternity, Shalom House of Prayer and Study, the Rabbinate Centre, the UCCJ, the Rainbow club for theologians as well as various social and cultural study institutions and activities were fostered; a Christian-Jewish-Muslim kibbutz project at Neve Shalom; Moslem-Jewish youth work in Abu Gosh; study committees and meetings. The reality of politics had brought theology down to earth.

The intersection of theology with life is a basic concept of Judaism, and it was reinforced by the World Council of Churches proposal to widen theological dialogue to cover ideologies. Professor Talmon also saw the recent movement of the French Bishops as a first positive recognition of the State of Israel by a Christian body.

However, a new shift of emphasis in today's world meant that interfaith was under stress. For the young growing up in Israel and for the increasing number of Christians outside Europe, the Holocaust means little but history.

The source and inspiration of interfaith dialogue must therefore shift to a wider base and deeper origin. The recognition of the special nature of Judaism and Jewry by western Christians will make for the admission of Jewish participants into the interfaith setup, whose motivation is more of a "historical" than of a "theological" character. At the same time the wider concept of what a religion is or can be would open the door for Arab, Christian and Moslem participants for whom, as for the Jews, religion is to a degree bound up with ethnic or national social entities. It would help to bring into our deliberations people who actually belong to the orbit of "Christian culture," without necessarily professing to active participation in the life of the Church. In this context Prof. Talmon called for a redefinition of "election."

THE UNIQUE quality of Judaism is the sense of vocation, and its concept of "election." But modern man challenges this specialness with his own ideology of the equality of all men. To survive, Jews and Christians must therefore examine and redefine "election" in terms of this new equality. This means acknowledging the specialities of each religion, said Prof. Talmon. Synagogue, Church and Mosque are permanent realities. Dialogue means accepting, respecting and understand-

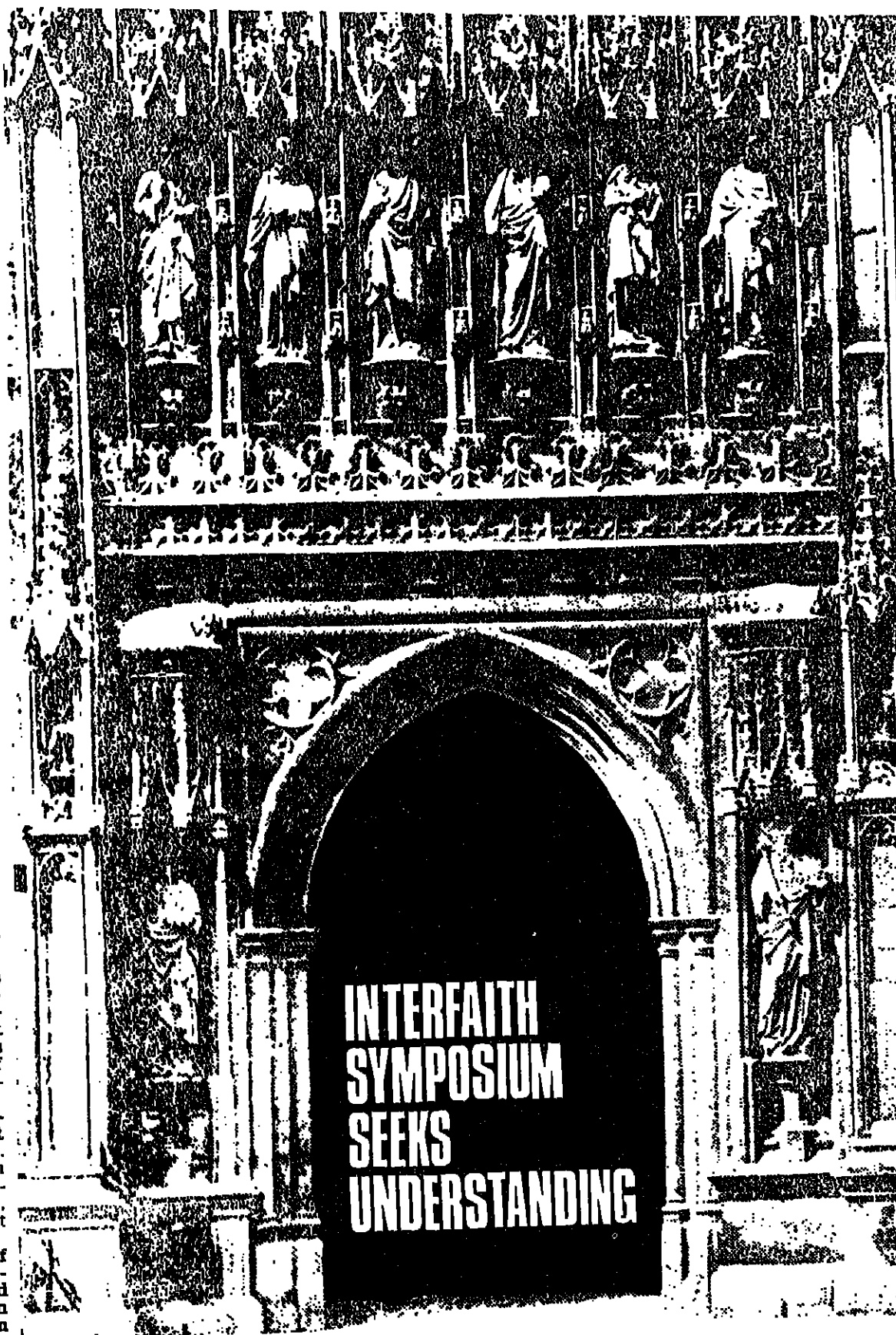
ing these realities. Conquest by conversion must be replaced by freedom for each to proclaim his creed.

Israel, and especially Jerusalem, the Professor continued, are uniquely suited to give the world an example of varied creeds living in dialogue and unity.

To create a mutual kind of tolerance is the task of interfaith. Professor Talmon recommended a three-point plan. Expand interfaith to include the young, the students, and all socio-economic groups of the educational system by studies, teachers' seminars and school text books which will foster mutual religious understanding; create an interfaith study centre in Jerusalem as a fulcrum for moving dialogue into the life of Israel. To create a model for the rest of the world of harmony of diverse religions and cultures is the future task of interfaith in Jerusalem.

THE FORCE and thrust of dialogue came alive in the next part of the Symposium from four prepared responses by four leading interfaith members: Dr. Marcel Dubois of Isalah House; Abuna Chacour, Melkite priest working in Pablin, near Haifa;

CHRISTIAN COMMENT/Oikumenikos



INTERFAITH
SYMPOSIUM
SEEKS
UNDERSTANDING

then to foster the growth of spiritual dialogue in the towns and villages.

In a very perceptive response by Rev. Roy Kreider, the same theme of confrontation in faith was put forward. The synagogue has a vocation, an election. Let us, he said, accept it rather than define it. To turn from religion to culture is weakening the interpenetration characteristic of Judaism. God has manifestly entrusted to us in Jerusalem a microcosm of the world's problems. The task is to understand our history, to settle our present problems and to keep faith in justice for the Arabs.

A healthy theological tension of differences had always been fruitful. The close existence of Synagogue and Church together, Rev. Kreider suggested, will make us accept this tension and learn to respect our differences. It will be fruitful by showing us how to see our own vocations more clearly vis-a-vis one another. To implement the challenge of this dialogue will be another star in the crown of Interfaith in Jerusalem.

Dr. Chouraqui helped to correct the historical record. In the maquis underground of World War II he found that Christians and Jews came together in a dialogue of life, of struggle and of sacrifice. In Algeria, Moslems, Jews and Christians had such a strong unity that when the war came not a single Jewish head was hurt in the attempted persecution. Dialogue, therefore, existed before the Nazi Holocaust.

Speaking of the present situation, Dr. Chouraqui found grounds for encouragement in the volunteer movements among villagers in united action for the youth. He hoped, with Abuna Chacour, for a marriage between East and West. The crying need was for language contact. A project for translation — Hebrew into Arabic, Arabic into Hebrew — of current material is a task for interfaith, that would help to bridge the world-wide dialogue gap.

THE BEAUTY and justification for a symposium is the togetherness of opposites. In the general discussion from the body of the meeting, a real cleavage of views began to appear. Sophisticated intellectualism was confronted with a deep emotional appeal: the quiet elubloko exchange of theological niceties was contrasted with the demand to study life and take action. Interfaith should be like love — you don't analyse it, you live it.

One rabbi asked whether or not it is possible that out of Jerusalem will come tolerance? Can Jerusalem take up such leadership? The task of interfaith was variously expressed: to purge ourselves of what is bad in our own traditions; to pray together for the peace of Jerusalem.

Amidst the cleavage was an elusive unity. Interfaith was in danger of becoming an in-group, and there was a common desire to break out of its isolation. It was also apparent that all wished to avoid an insipid universalism. What being remote from reality, he described interfaith as "a fine standing of differences which would bring about a deepening rather than a weakening of each one's own convictions. As a step to opening the confines of dialogue, Dr. Lapide suggested a twin exercise. Let Christians write up their theology of Judaism, and let Jews write up their theology of Christianity. Then we could begin to open our eyes to each other's faiths.

It had been a hard meeting in "retrospect." And in "prospect" there is a decidedly difficult task for interfaith. The expectations put forward by the Symposium are a public challenge to interfaith. To achieve an authentic expression of these expectations would really be "a faith, Moslems, Christians and Jews into religious leadership in the Ministry of Religions, and in Jerusalem."

Golan pioneers busy raising turkeys, wheat and families

Gedalyah Engel

GOING UP to the Golan Heights by the narrow, winding southern mountain road is an unforgettable experience. All around are dark, forbidding mountains, looking even more sinister when seen through the empty Syrian pill-boxes left by a fleeing enemy in June 1967. Once on the upper plain, where the road widens, however, there is a dramatic change. Over the rich brown earth, black irrigation pipes stretch endlessly and waving fields of grain indicate that Ramat Hagolan is beginning to fulfill its potential of becoming the granary of Israel.

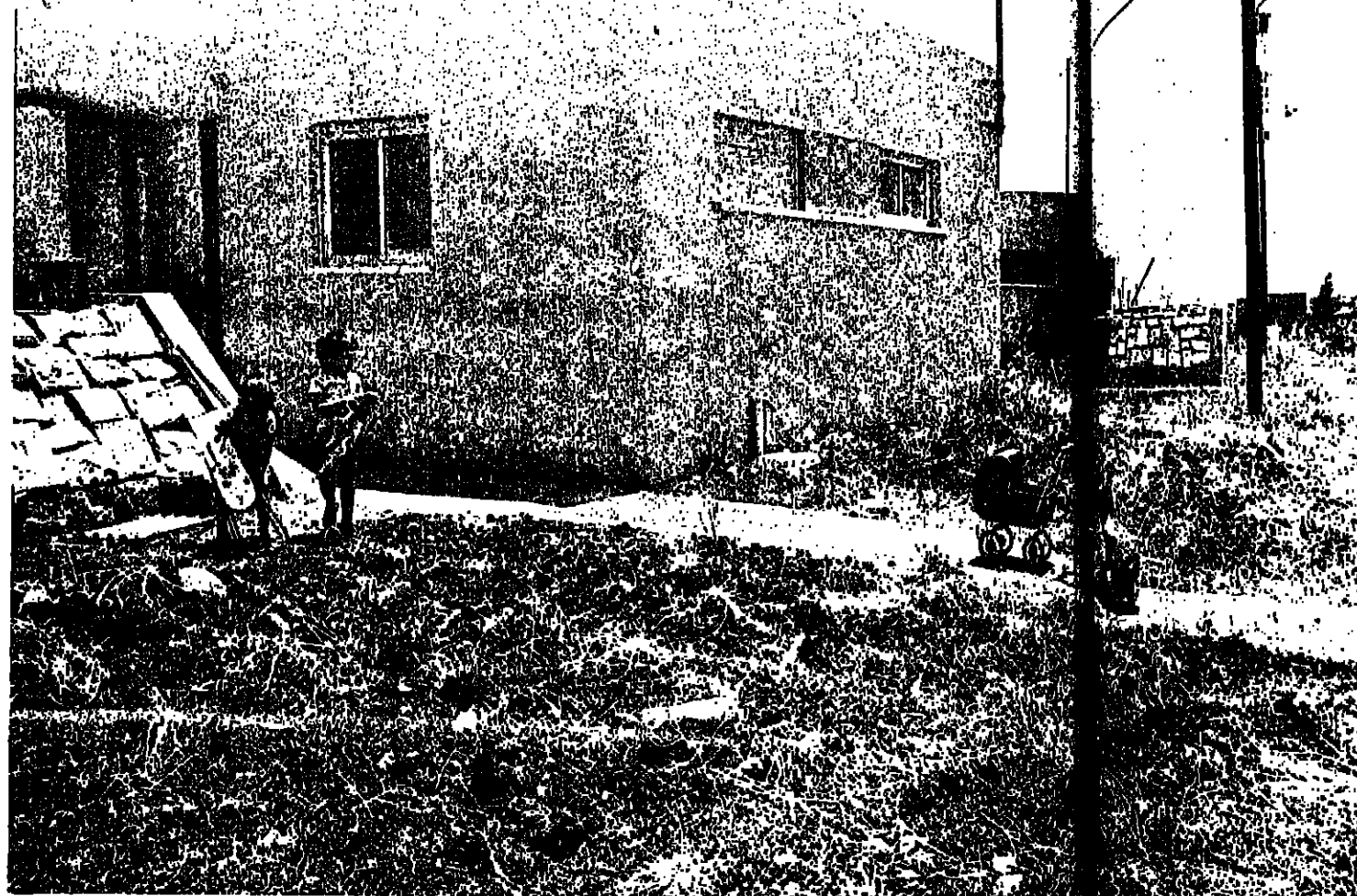
The chief catalysts of change are the men and women of the kibbutzim, moshavim and Nahal settlements in the region. One of the oldest established of the moshavim is Ramat Maghshimim, about an hour's journey beyond the mountain range. Founded about a year after the Six Day War by members of the Bnei Akiva movement, this "moshav shitufi" is today raising wheat and breeding turkeys, while its garage services the entire area.

At first sight, Ramat Maghshimim seems to consist of little more than the dilapidated tin-roofed buildings left behind by the retreating Syrians. The pioneers of this religious cooperative settlement decided to use the existing buildings while they concentrated on making their moshav productive. Though the settlement is still far from being self-sufficient, the original group could have moved into new houses some time ago, but they preferred to wait until every one of the 19 families could do so together.

Today, each couple has an identical two-bedroom home as attractive as any suburban villa. The few families with children are content in the knowledge that in time they will be able to move into three and four-bedroom houses.

The feeling of solidarity which pervades the settlement is reflected in a family type of relationship among the members. Two older couples, who happen to be related, are only in their mid-thirties, but in a community where the average age is 26 they are regarded as the older siblings.

The Geniroms are one of these couples. Akele (short for "Yitzhakele") Genirom round-faced and fully bearded, helped to establish Kiryat Arba in Hebron about the same time as Ramat Maghshimim was being founded on the Golan Heights. He had been attracted to Hebron because several members of his immediate family had lost their lives there in the 1929 massacre, but later felt that urban life even in He-



Children to play near the moshav's kindergarten



The Genirom family. Another two were away at school.

bron, with its sentimental link, she adds: "If only they'd leave us was not for him. He and his wife Haya left Kiryat Arba for Ramat Maghshimim to join Haya's brother there."

Today, Akele is in charge of the 10,000-tree apple orchard and is confident that with the new irrigation system, the moshav will have a bumper crop in four years' time. The new irrigation system has a built-in radio-controlled shut-off valve which can be operated from within the moshav when members have to stay in their bomb-shelters during enemy shelling. Such attacks are not unexpected, for the original Nahal group abandoned the site because of its exposed position. While the capture of the Golan Heights ensured the safety of settlements below, up on the southern tip of the Golan there are Syrian gunners in the nearby hills who continue to play their old cat-and-mouse game. Akele assumes that in time the whole area will come under Israeli control, with Jews and Arab living peacefully side by side. Looking back into history, he recognizes that at no period were the Jews alone in their land.

Haya shares her husband's "live and let live" approach. Kept busy looking after her husband and their six children, she feels that this is the most meaningful place they have ever lived in. The two eldest children are taken daily to school at Kibbutz Lavi, a good distance away, but the other four are at home or at the moshav school. She maintains that a moshav shittuf — a cross between a moshav and a kibbutz — is an ideal place to raise a family: the mother can devote herself to her home and children; the husband farms cooperatively with the other members. Her only reservation is her fear for her husband's safety. "It is lovely here," she says, "Akele has found himself and the children are happy." Wisfully silenced.

THE CASUAL visitor to the settlement is unaware of the underlying tension. In the later afternoon, young mothers wheel their babies down the dusty main road to and from the cooperative grocery and chat with their neighbors. Their husbands who have been working in the nearby garage or turkey coops greet the men coming back from the wheat fields and the newly-planted orchard. All seem cheerful and relaxed.

Only the bomb shelters at the side of each of the attractive houses are reminders that those who live in Ramat Maghshimim must always be on the alert, until such time as the Syrian guns on the nearby hills are finally silenced.

Gaza: Business as usual

Herbert Ben-Adi

THE CHINESE GIVE each year a different name. If we were to apply this custom to the sixth year of Israeli administration of the Gaza Strip which ends on June 7, we might call it the Year of Near Normalization.

Nearly all pockets of terrorism were wiped out between June 1972 and June 1973. Some deharda may still remain hidden here and there, but there is little fear of recurrence of terrorist acts of the previous years, when local men, women and children were indiscriminately murdered.

The suppression of terrorism is due to a number of connecting factors: Aluf Ariel Sharon told Prime Minister Meir when she visited the Negov kibbutzim along the green line in June 1972, "We fought a guerrilla warfare against terrorists." Another decisive factor was the displacement of some Beduin tribes from the Pithat-Rafah area, where the terrorists were heavily concentrated and whence they received most of their arms. These two acts improved the morale of the local population and lifted the shadow of terrorist intimidation.

Parallel with these military actions, the civilian administration of the Gaza Strip introduced a number of administrative changes which considerably ameliorated the life of the local population. Curfew is today practically non-existent. Travel per-

mits between the Gaza Strip and the West Bank have been abolished and so have the checkpoints for vehicles along the Strip. Gazans can today travel freely almost everywhere in Israel, to the Arab countries or for that matter anywhere else. Undoubtedly the biggest factor leading to near-normalization today is the full employment of workers from the Strip in Israel, and the high salaries they earn. During the budgetary year 1972/3 these workers in Israel brought home IL120 million. This naturally influenced both the local economy and their standard of living. The former Military Governor of the Gaza Strip, Tat-Aluf Yitzhak Pundak, said that "the biggest defeat for the terrorists was the fact that they could not stop the refugees from working in Israel and earning a decent salary." Of 200,000 refugees, only 20,000 are still in need of UNWRA rations.

The budget of the civilian administration of the Military Government for the year 1973/4 is IL80 million, IL20 million more than last year. This sum does not include the rehousing of refugees which is earmarked at IL100 million for the next four years.

Two hundred and fifty refugee families from the Rafah camps were resettled in December of last year in new, larger, permanent houses, and 800 more are being



(Above) The port is kept busy. (Left) Israeli soldiers play with Gaza children.

constructed for refugees in the same area. In March of this year, 150 families from the Khan Yunis camps received new housing and another 2,200 new houses for refugees are planned. This resettlement is voluntary and the refugees but the houses at low cost and on easy terms.

This past year has also seen a number of changes in leadership of the administration. Tat-Aluf Pundak retired after two years as Military Governor and was replaced by Tat-Aluf Abraham Orli. Pundak earned the regard of the local population as a humanitarian providing the necessary municipal services and the collection of municipal taxes. His conditions of the local living population Sgan-Nitzav Yitzhak Pundak, ended his duties in January of this year and was posted to Beersheba as commander of the Negev police. He was replaced by Sgan-Nitzav Enosh Givati. Yahav built up a strong local police force and enjoyed their full loyalty.

Other improvements included the opening of the first Ophthalmic Hospital and the operation by the Ministry of Health of two artificial kidneys.

Other important dates in the sixth year of the administration were: August 8, when the Border Police Force left for Tel Aviv. Their task had been not only to combat terrorists but also to assist the population, and many local citizens stated privately that they were sorry to see them go.

In September 1972 the administration enforced a former Egyptian law, including most of the various city boundaries of the Gaza Strip. The municipality is at present run by an appointed committee with Mr. Uri Czesnik at the head. Mr. Shawa also had two lucky escapes when terrorists twice tried to kill him and he escaped unhurt.

An important event for Gaza was the inauguration of the first passenger train service between Tel Aviv and Gaza.

Three Nahal settlements were established in the Gaza Strip during the year — Kfar Darom, Nahal Netzanim and Moring, to be joined by a fourth on June 29, Nahal Gadish.

In January of this year an attempt was made by the Military Government to set up local committees of the various quarters of Gaza with the purpose of improving each neighbourhood and eventually electing a local Mayor. This led to the murder by terrorists of two active members of the committees. The chairman of the Shati local committee, Habib Ismail el Marbuti, was murdered on February 11, 1973, and on February 27 Father Hanna El Nimri, a Roman Catholic priest active in one of the committees, was also assassinated. The killings were ascribed to three former P.F.L.P. leaders, who themselves were killed on March 10, in a clash with the army, when they were discovered hiding in a bunker in the house of Dr. Musmar.

Today when local leaders and Israeli Ministers meet, the Gazans have no political complaints. They mostly complain about a shortage of local workers and the high salaries they have to pay.

Gaza's local industry is making progress while agriculture under Israeli instructors, has almost reached Israeli standards. Commerce is booming both with Israel and with the West and East Banks.

POLITICALLY, HOWEVER, the Gaza Strip still exists in a vacuum. No strong political leaders have so far appeared on the scene. One section of the population hates the Egyptians, another hates King Hussein. They don't love the Israelis, but they have to admit that economically they never had it so good.

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Consumer's Longest Day

IN A BRAVE new world, every day would be Consumer's Day. Sales clerks would be courteous. Supermarket carts would have their wheels aligned. Prices would be stable. Food products would be clean and uniform. Packaging would be sturdy, but simple. But Utopia has not yet come, and meanwhile the organizations which look after the interests of Israel shoppers are holding a month-long Consumer's Day (Yom ha-Tarshan). The idea is to stimulate consumer consciousness, familiarize the public with the organizations serving the consumer, and encourage the business world in fair trade practices. The official opening is next Tuesday, June 12.

The government-sponsored Israel Consumer Council (Ha-Moetz ha-Yisraeli) has coordinated the events of the consumer month. The other participants are its two main member-bodies — the Histadrut's Central Consumer Authority (Ha-Rashut Ha-Mercantile) and the Independent Israel Consumers' Association (Iguat Ha-Tarshanim). The formal opening will take place at 5 p.m. at Habimah Hall in Tel Aviv, with the participation of Minister of Commerce and Industry Haim Bar-Lev and Tel Aviv-Jaffa Mayor Yehoshua Rabinowitz. Attendance is by invitation only — to activists in the consumer movement.

One consumer event has preceded the official opening. At the 25th Anniversary Industrial Exhibition which began on May 28 at the Tel Aviv Fairgrounds, there is a Consumer Exhibit sponsored by the Council. It is a kind of sound-and-light show on the very general theme of consumer consciousness, and it can be found in Pavilion 22 with the food industry displays. Together with the fair, it will run until June 23.

THE HISTADRUT'S Central Consumer Authority is sponsoring a wide range of activities, but not all will be open to the general public. Some — such as "surveys" to food factories — will be restricted to groups of Authority activists, while other programmes are geared to youth movements. Anyone interested in affiliating with the Histadrut's consumer movement can sign up through the office at Histadrut headquarters in Tel Aviv, or any Local Labour Council. The Authority has consumer programmes geared to "professionals" (which broadly includes almost any interested adult), students and youth.

For the general public, the Histadrut Consumer Authority is sponsoring two exhibits — which will open in Tel Aviv and later tour the rest of the country over the coming year. One is on kitchenware, opening on June 13 at the Authority's Test Kitchen, 5 Rehov Yehuda Hamaccabi in North Tel Aviv. The other, to be inaugurated two days later at the same place, will feature packaging materials. It will display boxes and bottles of various products (among them cosmetics and laundry powders) with their contents displayed separately. In an effort to teach the consumer to pay attention to the amount of the contents — not just the size of the container. The kitchenware exhibit will include demonstrations of the proper use and care of cooking utensils, made of different materials, such as aluminum or stainless steel. The exhibits will be open daily from 9 a.m. to 1 p.m., as well as one afternoon a week.

On June 19, the Histadrut Authority is to sponsor a telephone "dial-an-answer" evening with a panel of experts. Consumers with questions — in Hebrew or En-

glish — can put them to the Consumer Commission from the Ministry of Commerce and Industry, Dr. Yehoshua Jaffe; the Director of the Histadrut Consumer Authority, Mrs. Nuzhat Katzav; Mr. Eltan Yisraeli of the Ministry of Agriculture, and Mr. Litman Mor, Director of the Food Supervision Authority in the Ministry of Health. Calls will be accepted from 8:30 to 9 p.m. at telephone 281111, Tel Aviv.

During the consumer month, Histadrut Authority branches in Petah Tikva and Ramatana will award prizes to the cleanest restaurants in town. In Haifa and Eilat, local branches — working with the Working Mothers' Organization — will concentrate efforts on checking shops for fair prices.

THE INDEPENDENT Israel Consumers Association, together with WIZO, is setting up a mobile exhibit which will have one-day stands in various cities and towns. It will open in Tel Aviv, at Beit Ha-Sofar (the Writers' Association building) at 6 Rehov Kaplan, at 4 p.m., June 13, and remain there through the following day, until 8 p.m.

There are four aspects to the Consumers Association's programme. An exhibit called "The Young Consumer" will feature toys and games, records and books, underwear, socks and shoes. The toy section will show not only the best of Israeli-made and imported toys on the market, but also examples of dangerous playthings. The Association has prepared a booklet, in Hebrew, guiding the public on the purchase of toys. It will also display the results of its comparative tests on baby nappies.

A second aspect of the exhibit, prepared in conjunction with WIZO, will be a demonstration of "inexpensive, light meals" emphasizing the use of dairy products, fish, and fresh fruits and vegetables. This demonstration will accompany the exhibit everywhere except in Jerusalem.

Two films will be shown — one a British film on safety with toys; the other a local film on electrical safety in the home. In addition, a lecture on consumer problems — with questions and answers — will be delivered in the evening hours (about 8 p.m.) by a member of the Association's executive, or guest speaker.

After its June 13-14 appearance in Tel Aviv, the Consumers Association exhibit will move to Nahariya for June 18, where it will be displayed at the local WIZO Club from 4 to 10 p.m. With the same hours, it will appear subsequently in the following places:

Marketing
with
Martha

June 19 — Haifa — WIZO Club, 50 Rehov Moriah.
June 24 — Jerusalem — WIZO Club, 1 Mapu.
June 25 — Sderot — WIZO Club.
June 26 — Rehovot — WIZO Club, Rehov Herzl.
June 28 — Ashdod — WIZO Club.

In Rehovot, Ashdod and Tel Aviv, the mayors themselves are slated to open the Consumers Association exhibits. In Tel Aviv, on the evening of June 13, the guest lecturer will be Mr. David Horowitz, former Governor of the Bank of Israel. He will speak, in Hebrew, on a topic close to the hearts of us all: "Consumers and Inflation."

APART FROM holding exhibits for consumer-consciousness month, what are the various consumer organizations doing for us in the regular course of their work?

For one thing — and this is what the average consumer asks about most often — they handle individual complaints. Private shopping complaints should not be directed to the roof body, the Israel Consumer Council, but to one of its components — either the Consumers' Association at 35 King George St., Tel Aviv, Tel. 224109, or the Con-

sumer Authority at Histadrut headquarters in Arlosoroff Street, Tel. 201111 or 268309, or through the various Local Labour Councils. Problems which require legal aid should be directed to the Histadrut Authority or the Israel Consumer Council, 105 Rehov HaHashashim, Tel Aviv, Tel. 280485 or 264507, as both organizations have staff lawyers. Disputes between consumers and business firms can also be referred to the Better Business Bureau (Ha-Machon Pishar Hagon), 3 Rehov Ahuzat Bayit, Tel Aviv, Tel. 52040, or to the Haifa counterpart, "Mida," Yerushalayim, 685200. The Tel Aviv BBB handles Jerusalem cases.

The Consumers' Commissioner, Dr. Jaffe, in the Ministry of Commerce and Industry, exists as a sort of ombudsman for consumer affairs, particularly as they concern Government ministries, either this own or others. Complaints about over-charging (especially on price-controlled items) can be directed to any branch of the Ministry of Commerce and Industry. Similarly, complaints about food contamination can be submitted — together with the food sample — to any Health Ministry Office (Lishkat ha-Briyat).

But the consumer organizations do not content themselves with waiting around for complaints to deal with. In several areas, they are pressing for a better deal for the consumer. There seems to be some progress towards one of the long-advocated aids to the consumer — a small claims court system for speedy hearing of consumer complaints. Perhaps as a result of consumer organization demands for it, the Allgemant party executive recently approved a request to table a private member's bill for a small claims court. Under the bill (of Mapam M.K. Dov Zaklin), every Magistrate's Court would sit once a week as a "consumers' protection court" to hear claims of up to 11,500.

The Consumer Council — as reported at a recent press conference — is also pressing for legislation to protect the public, and especially the less sophisticated sectors of it, against unscrupulous door-to-door salesmen for installment plan purchases. In some countries abroad, the consumer has a period of grace to opt out of such a contract he has signed in haste. Explaining the law to the Council, it is also an aim of the Council. It is presently preparing booklets, in conjunction with the Ministry of Justice, to explain various laws to the consumer in popular, simple Hebrew. It is also busy preparing fair-trade agreements with various branches of the business world, including the Advertisers Association.

The Consumer Council is somewhat sceptical of the usefulness of one-time comparative tests of products. To be really effective, comparative testing must be continued over a long-range period. It argues, and funds are presently being organized for this work. Meanwhile, the Independent Israel Consumers Association has continued its comparative testing of isolated products — including repeat tests on tinned apricots and peas, which it previously surveyed some years back. As noted above, its test results on babies' nappies will be announced at its Consumer's Day exhibit.

To the credit of Consumer's Day, its events seem to be well coordinated among the three participating bodies — the Israel Consumer Council, the Consumers' Association and the Consumer Authority. In its capacity as a coordinating organization to avoid duplication of effort by member bodies, the month-long "Day" should at least serve to remind the public that there are several organizations working on behalf of the consumer, and which welcome new volunteers from the consumer public.

Grandpa's
the
Western
all come

Shosh Bat Haim

EARLIEST memories are of a lost of my cot by grandfather and brought me before the rest of the family were awake. He was a very old character, a sour, sour old character, but in his attempts to be himself, tactful and unafraid to his children; to me in fact but not to me because for me he sang to me when I was his sole child, and he fed me from the top of his head, even danced a little on his shoulder. Stories were an irrefragable part of fact and fiction. In the winter howling at the streets of the Rumania where he was born. He got from the shoe to whom he was apprenticed a stepfather across country to the age of nine. He had been through the dreams of that mad idealist, Herzl. "One day you and me," he pronounced, "we'll go to Jerusalem. I'll stand at the Temple wall and pray. From there God will listen and I will end up as a poet." I agreed enthusiastically. It had as much as other fairy stories I had heard of grown-ups. Still and complaining, he was I started school and was faded. Growing up, I remembered him.

JUNE 11, 1967, we drove to Jerusalem. Fighting was on the Syrian front, Jerusalem it was reported. Quiet in fact was an understatement. There was a hush in the atmosphere of hush in the City which contrasted with the shouting, military still held back by the business world, including the Advertisers Association. To Admittance. Positively no "peace." A uniformed Press was following, over and over again, the borders of fact and local correspondents, television cameras, tape recorders and press passes from famous news media. He was a small man, at times lost in the mob of newsmen trying to get in on the "Story of the Year." David Goliath — again. They didn't take no for an answer. He was rejected all high-powered recommendations and V.I.P. write-ups and photographers. His voice was higher and squeaker with repetition. "I tell you NO peace. Go away. Come back now."

AT ONCE it appeared there was a distance and nobody was as delighted as he. Reporters for their ears and hurried to what had been no man's land. "Peace conference at the time for peace," he roared, "Follow me!" We were on page 21.

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Have we changed?

MY STARTLING conclusion when I was leaving Habimah after seeing Tennessee Williams' *Cat on a Hot Tin Roof* was that I didn't believe a word said on the stage. Was it the play or the performance? Has the play aged so rapidly since I first saw it and found it terribly exciting almost twenty years ago, or has wrong direction and inadequate acting robbed the play of its drama and truth?

I am hard put to answer my own question. *Cat* is generally considered to be one of the best works of a playwright who had for nearly a generation dominated the American theatre and was one of the most often performed playwrights in the rest of the world. The play is a vintage Williams, and its craftsmanship is beyond envy. One can see the consummate master in the unfolding of the story, in the drawing of the characters, in the mounting excitement he generates. And there is that incomparable Williams language which sings and flashes with poetry, even in Tirza Atar's inadequate translation with its forced slanginess. And yet, I could not force myself to empathize with the sufferings of the characters — especially Brick, whose life was blighted by the tragic end of an unconsummated homosexual relationship in his youth; and as

for the others, all through the play I had the uncomfortable feeling that their problems have become less credible by exaggeration.

No question about it, in the two decades which passed since the play was first seen, many of our ideas of life and sex have radically changed. Brick, a latent homosexual, falls into an insane rage when his wife and later his father suggest that he and his late friend Skipper had done "dirty things" together, and thus sullied their beautiful friendship. This falls strange on our ears at a time when highly respectable persons speak on television about their own homosexuality, and when homosexuals parade through the streets of New York demanding recognition.

But it isn't only the fault of our changed attitudes. There is, I believe, a more general reason why Williams doesn't speak to us today. With the powerful voice he used to only yesterday. It is the general tenor of the play, that high-pitched hysterical tone which made his plays so fascinating, and now seems to have outlived itself. Is it because we have since learned more about the inadequacies of the human character, learned to treat them with more equanimity, so that Williams' inspired fuss does not reach us any more?



Dalia Friedland and Eli Cohen in "Cat"

THINGS ARE not helped much at Habimah where the three-act play is offered in two parts, with an intermission after the second. Not only does the audience need a respite after the gut-tearing excitement of the first act before the same happens in the second, but the solid structure of the play has suffered. The author built *Cat* as three confrontations, corresponding to the three acts. In the first we have a confrontation between husband and wife which introduces the main theme — the destruction of a marriage. Brick, a defeated young man who has to drink until he hears that "click" which brings him peace, has not slept with Maggie since the death of his friend, thus turning her into the "cat on a hot tin roof" of the title, a sexually frustrated female, and the subject of family scorn for not having produced a child. In the

second act it is father and son who confront each other, with Big Daddy trying to bring Brick back to reality, by throwing some bitter truths in his face, to which the son reciprocates by revealing what the family had tried to keep a secret from the old man, namely that he has terminal cancer. In the third act, the vultures gather to feed on the still living body of the victim: the family tries to disinherit Brick on the ground that he is an alcoholic, and Maggie, in order to strengthen their position, announces that she is pregnant, a statement she proceeds to make true by seducing her husband.

The basic fault of Michael Meacham's production is that while it further underlines the already overstressed emotionalism of the play, it loses the play's saving grace which is humour, or the ability to make tragic characters appear funny. When I saw Ella Kazan's famous production, I laughed during the bitter exchanges between husband and wife, father and son. Here, not a snicker is heard during the long evening at Habimah. The play begins with Maggie's long, wonderfully written monologue, punctuated by Brick's monosyllabic remarks, which in Dalia Friedland's rendition becomes a heavy burden to bear, and by setting the tone puts a blight on the entire show. In contrast, Eli Cohen as Brick is reserved, but he comes to life in the dramatic scenes. Shimon Finkel plays Big Daddy with authority and power which could have been heightened had the humour in his part been given its due. Shoshanna Duer, on the

other hand, as his wife, turned into a farcical character and was made to move nervously, wound up doll.

THE PRESENT revival of 1954 play at Habimah makes it easier to understand why Tennessee Williams is now at the age of 61, an almost decrepit man, unsuccessfully fighting security. After almost a decade during which little was heard of him, his "Small Craft Warnings" opened on Broadway a year ago to mixed reviews. While critics hailed the play as the master's triumphant comeback, others expressed a deep repugnance. Those old pathetic characters were all back — the desperate prostitute, the alcoholic doctor who lost his home, now supports himself by performing abortions, the two Jewish homosexuals, the woman grieving for her long dead lover and consoling herself with passing strangers — a world of lost souls.

"Small Craft Warnings" was lowered less than a year later to "Outcry," which opened on Broadway only about two months later and fared much worse. It was about two actors, a woman and a man, who have been done as insane by their pany, but keep on acting the theatre of their imagination, new departure for the author, transition from romantic realism to a sort of symbolism, it is called by one critic "an extraordinary bore," while another stated that in this play the master has lost his one unimpeachable gift — the gift of theatrical language.

towards the goal of a moving expressive in human relationships. To the artists ignore classical tradition at their peril. They recognize only their own chaotic form instead of beginning with aesthetic principles and designing where they need to for expressive honesty. As a result they get sidetracked in contemplating their own psyche and the fragile, elusive nature of dance escapes.

May 30 — Nachmani Tel Aviv.

PART II OF the dance was less painful than Part I. A touch of humour in "Meet You, Miss Flower" Heda Oren and the Kibbutz Dance Group — a light-hearted metaphor in which flowers lure male bees and finally trap them with the ring of matrimony.

Lia Schubert's Halifa-based Dancers' Stage showed evidence of hard work and some progress. "Woman in Front" choreographed by Jeff Phillips came down too heavily on dancers, with four figures representing different aspects of a woman, and additional reinforcing the mood. But movement was a stylized jazz of jazzy patterns, angular and ballet pirouettes. Why?

The evening was saved by two pas de deux, in each of which the choreography was sound but unobtrusive, and the pleasure lay in the dancing. Alan Howard (company founder and principal dancer, formerly a star in the Ballet Russe de Monte Carlo) proved outstanding in his own "Espana," moving with elegance, finesse and solidity. His partner, Sally Streets, didn't reach his standards (even hunching her shoulders a little, in direct contradiction to the arched Spanish back required by the style), but still the number was satisfying.

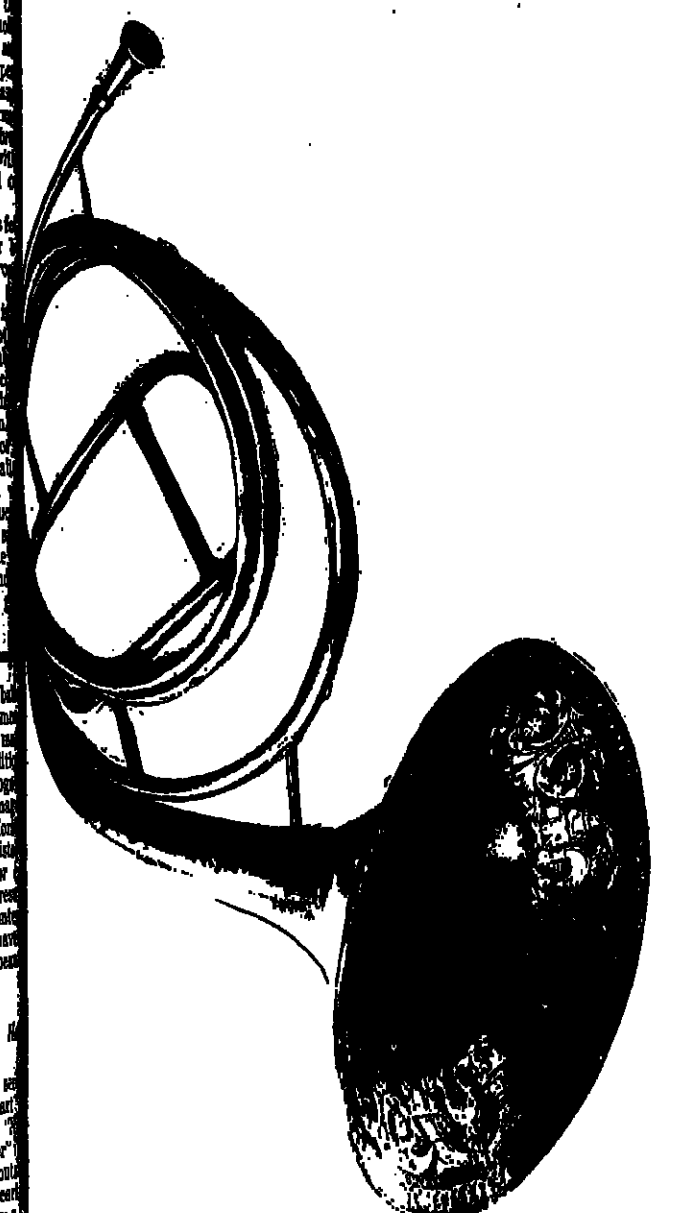
"Afternoon of a Faun" gave us two talented dancers — Les Boday, strong, straightforward and yet graceful, and Carolyn Goto, flying about the space with delightfully energetic abandon. Perhaps this is what dancing is all about — well-trained bodies

Yohanan Boehm

Young people still like classical music

THE scandalous music of elementary schools today, people do seem to be more (in classical records)...

This quotation is not taken from an Israeli report but culled from the April issue of "High Fidelity." It is somewhat comforting to learn that in the



Music for music lovers

MA: Marais: Suite from "Allegretto" (1905); Schostakovich: Piano Concerto No. 1 (1927); Tchaikovsky: Piano Concerto No. 1 (1875); Liszt: Piano Concerto No. 1 (1829); Liszt: Piano Concerto No. 2 (1830); Liszt: Piano Concerto No. 3 (1830); Liszt: Piano Concerto No. 4 (1830); Liszt: Piano Concerto No. 5 (1830); Liszt: Piano Concerto No. 6 (1830); Liszt: Piano Concerto No. 7 (1830); Liszt: Piano Concerto No. 8 (1830); Liszt: Piano Concerto No. 9 (1830); Liszt: Piano Concerto No. 10 (1830); Liszt: Piano Concerto No. 11 (1830); Liszt: Piano Concerto No. 12 (1830); Liszt: Piano Concerto No. 13 (1830); Liszt: Piano Concerto No. 14 (1830); Liszt: Piano Concerto No. 15 (1830); Liszt: Piano Concerto No. 16 (1830); Liszt: Piano Concerto No. 17 (1830); Liszt: Piano Concerto No. 18 (1830); Liszt: Piano Concerto No. 19 (1830); Liszt: Piano Concerto No. 20 (1830); Liszt: Piano Concerto No. 21 (1830); Liszt: Piano Concerto No. 22 (1830); Liszt: Piano Concerto No. 23 (1830); Liszt: Piano Concerto No. 24 (1830); 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Painless history lesson

FULL MARKS go to all concerned for "This Is Your Life," an obnoxious little show to "Iko" Aronowitz, captain of the "Exodus 47." Amos Ettinger handled a mass of excellent material with authority and affection, remaining safely on this side of the mawkish sentimentalism that sometimes overwhelms him; the pace was fast enough to keep us absorbed; the selection of large blow-ups for backgrounds made the photography much more interesting than usual. Watching "Iko" peering ahead, the wrinkles around his eyes, bitten deep by wind and sun with the picture of the ocean waves behind him, almost gave us the illusion that we were out at sea with him.

He was magnificent, from the time of his first bewildered entrance, when he expected to see "Poppa" from Cyprus in the seat of honour, until his final summation of the evening: "It is not so much the story of my life as the story of all the people here and of a period." Ettinger managed to give us a history lesson without any pain; it was as entertaining as it was instructive and *vice versa*.

Throughout the proceedings, Iko retained his rather puzzled air, as if wondering what all the fuss was about — his dark hint concerned for "This Is Your Life," that he would settle accounts with his wife if she had been in on the secret to elevate him to stardom was most intriguing. His modesty shone through the evening like a full moon on a cloudless night over the ocean that he knows so well, and it illumined everything he said. Not many people could have lived through so impressive a past without appearing to have some inflation of the ego; he obviously never saw himself as a hero cast in a superhuman mould. To everyone else it seemed amusing that the captain of a ship should look like a boy, should be a *Levraman* on shoulder-slapping terms with African and Israeli members of his crew alike, and should join in a strike against his company. He obviously couldn't see what all the fuss was about — how could he have behaved differently?

Above all, he gave this overriding impression of personal integrity, of a man doing what he did simply because it was the right thing for him to do — in the modern terminology, he has done his thing as few men have ever done.

The supporting people and films were all good; naturally, as if wondering what all the

drama of the "Exodus," which I hope, clipped a few years off Ernest Bevin's life. Naturally, we could not help comparing the truth all the time with Otto Preminger's film, of which we saw a brief and rather tantalizing excerpt; although Preminger distorted reality, and his vision of Jewish patriotism was extremely embarrassing, giving one the horrible experience of blushing for what an ass he is making of somebody who is unconscious of himself, on the whole I think Preminger did rather well. But Paul Newman — and nobody else of course — could ever achieve a level of heroism like that of "Iko" Aronowitz. "Iko" himself said that he had had reservations about the film at the time, but now, from hindsight, he thinks it was good.

It was all enjoyable, including the reading of a poem by Masha Asherov, and the playing of a violin by Iko's one-time teacher. Despite its length, the show never palled. At no stage was I tempted to switch over to Jordan, despite the fact that Marshal Maaleed was rampaging through the streets of New York — a tribute indeed to Iko's power to hold our attention.

"ELEM VALMA," the youth magazine, brought us an all too short a discussion about film censorship. The question is one of vital importance to our youngsters, many of whom find the "over 16 only" rule an irksome bar to the best that the cinema has to offer.

It seemed to me that Dr. Ben Shlomo, who led the defence for censorship, was being either de-

liberately or accidentally misleading: he based his argument on the possibility of a film urging mob action against Moslems, and cited the example of Nazi films blackguarding the Jews. This was of course completely irrelevant: nobody is claiming the right to vilify other sections of the population, and adequate laws exist or can be devised to provide the necessary sanctions. But vilification has nothing to do with censorship; the question is whether trammels should be imposed on the freedom of the artist, in the interests of protecting the population against films of sex, pornography and violence.

Ell Bial tacitly steered the discussion in this direction, but it was a pity that so much time had been wasted with Dr. Ben Shlomo's pointless argument. As Ayal pointed out, there have been considerable changes in attitudes: liberty of expression has made giant strides. It seems incredible that, only a decade ago, the Foreign Ministry had to deal with an international incident, because the censor barred some African dancers from doing their native dances bare-bosomed on the stage.

Yoram Porat, who argued for artistic freedom with passion and intelligence, quoted another example — the ban on the film, "MASH," because it was thought that its anti-war message and scenes in a field hospital might distress the public during the War of Attrition. I remember seeing "MASH" abroad at the time, and wondering what on earth had provoked the censorial scissors. Since then, of course, the film has been shown freely in Israel, without, as far as I know, undermining the morale of the Israel Defence Forces or of relatives at home. It certainly seemed to me that Porat's case was so strong as to be well-nigh unanswerable: the fact that Dr. Ben Shlomo claimed that censorship on the stage had only been exercised twice in 25 years seemed to prove its pointlessness.

Professor Shlomo Shohan, the criminologist, summed up the two basic points of view well and succinctly. Do films of sex and violence provide a stimulant to imitation, or do they serve as a catharsis? It depends on the holder. If that is so, should legislation protect some people against themselves at the expense of those who do not need protection? Should the artist hamstrung by censorship lead to orgies?

It is hard to see how censorship of works of the imagination can help, as long as reality is presented in news and documentaries for all to see. The Vietnam War and the Holocaust are more horrifying than any imaginative film ever made.

SOMEONE should have mentioned to Ron Ben-Zion the man he was interviewing, the cellar of West Germany, at a stage in the interview, I addressed the party concerned name or title. At times I expected him to say (in Hebrew) "Listen, you." It may have been due to the difficulty of Hebrew-speaking person being viewed a German speaker in English, but it sounded very gauche.

However, his questions were shrewd and to the point; he asked me that Ron Ben-Zion was a rule, the management would mix into matters which happened outside the walls of the office; but I, as head of department, feel personally responsible for my personnel. I'll talk with you; strange rules are going around here at the debauched parties in which you are involved on week-

ends. Ziegler, you. For your sake you better tell everything. Ziegler, I really don't know. A couple of young fellows in an apartment. Yes, private... a few girls also. We dance... There is music, we dance to music. I understood, Ziegler, go on! I was referring to the go-go dancers, shirt, socks... That was referring to the go-go dancers. The girls. They wear skirts. That's all I wanted to know. So we dance and have a good time. Mr. Shultheiss... everybody. I thought, my boy, but not everybody has free access to first class administrative secrets! There is nothing to stop you from starting on the way to the top, Ziegler. Do you pretend you can remember all your blabber under the influence of these pills? We don't talk a lot, Mr. Shultheiss. I can imagine that! But have you considered, my boy, to what you lay yourself open to during these reckless moments? Just as I thought! What do you drink? Nothing, vodka. No, with tomato juice. One-third, to two thirds? Bloody Mary! As you can see, the management is pretty informed. And now, with your pen, a little surprise; this is a clipping from a newspaper, found last night in your room. It is a report of the State Department's report: May I ask you an explanation? This, this is a girl from the Duchess of Holon... Why is she wearing a bikini? This is not a bikini, Mr. Shultheiss. This is only sprayed on... The bikini is sprayed on her... She was photographed at an exhibition... as a happening... What's holding up her

Sex Scandal



PLEASE come to my room for a moment and close the door behind you. Mr. Shultheiss. I am probably dying to see you. Mr. Shultheiss. I'll see you Friday. I beg your pardon? What, as a rule, the management would mix into matters which happened outside the walls of the office; but I, as head of department, feel personally responsible for my personnel. I'll talk with you; strange rules are going around here at the debauched parties in which you are involved on week-

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Nothing... "You mean to say that she is actually naked?" "Spray-gunned..." "Splendid!" "And you consider such wantons to be suitable partners for responsible government workers?" "No, Mr. Shultheiss, not exactly..." "I can just imagine what's going on there! Strip-tease! Belly-dancing! Group sex..." "No group..." "Don't interrupt me! I wouldn't be surprised to hear that you are raffling off those broads among yourselves..." "What do you mean raffling off?" "You young fellows with your filthy minds! You raffle off those half-naked go-go girls, then you disappear with them into a darkened room and roll around in ecstasy on all sorts of red plush couches and state secrets, the wealth of vital information you gather in the department in the line of your duty is disclosed during the cooey-mooey..." "No..." "A Sodom, Ziegler, a Gomorrah. Only yesterday I talked to my wife about this. When I was your age, my boy, I would not have dreamed of dancing these wild dances, we did not wallow in perverted sex, we did not demean ourselves by raffling off half-naked go-go girls. We did not disappear with them into dark rooms to roll around in ecstasy on all sorts of red plush couches; no, Ziegler, for us morality, that concept which has lost so much of its value, still had deep meaning; is she a blonde?" "Who?" "That happening, the spray-gunned?" "No, she is red-haired, Mr. Shultheiss..." "Green eyes, I suppose..." "Yes..." "Those are the most dangerous..." "May I have my picture back?" "Not yet, my boy! This exhibit was impounded by the management in view of the disciplinary steps to be taken..." "Disciplinary steps..." "Don't cry, my boy, it won't help you..." "I'll never again go to parties, Mr. Shultheiss, so help me..." "That's no solution, my boy. My slogan at this office is, don't avoid problems, face them! Just for your information, I personally undertook to conduct the investigation into your affair..." "Mr. Shultheiss, in person..." "Yes, as long as I am heading this department administration, I must bear the whole responsibility! I will join you this weekend, Ziegler..." "But... but we are... just a couple of young fellows..." "I'll adapt myself to you, don't worry. I'll dance, I'll drink, and if necessary, I'll participate in the raffling off of the half-naked go-go girls, and will disappear with them..." "Mr. Shultheiss has said so before..." "I don't want another word. The decision has been taken..." "I really don't know, Mr. Shultheiss..." "And the main thing, full black-out on the investigation, no one must know about it! Should I bring a bottle along?" "I'll bring a bottle of French champagne. I know a lot of jokes. Will she be there?" "Who?" "Holon..." "Mr. Shultheiss, I herewith submit my resignation..." "Your request has been rejected. We are meeting at nine in front of the office gate..." "I can't..." "Zig, take me, there's a good fellow!" "And the danger of blackmail?" "I'll keep my fingers crossed!" Translated by Yachanan Goldman by Arrangement with Maariv

RADIO/Zeev Schul

Street of the Prophets

ARAB TAXI DRIVERS are, so it seems, not different from their Jewish colleagues. Listening to "The Street of the Prophets," Tuesday's English feature broadcast (1.30-2 p.m.), a cabbie romantically named Rashed el-Rashed, who has his stand at the bottom of the street, lamented over his reassigned base. "We speak to Teddy Kollek — we sent him many messages. Before the war we could go to many places — Damascus and Amman. Now we can go only to Israel..."

It reminded me of a BBC broadcast just before the Six Day War in which an obliging reporter listened to the grievances of a Ramallah taxi driver who pointed to the glittering lights of Israel down below in the coastal plain. I remember in particular the vivid description given by the nostalgic driver of the incomparable beauties of Jaffa, not to mention Ramla and Lod — and how all this was now out of bounds for him, restricted as he was to Jordanian territory. I wondered whether he had ever dated the former Mayor of East Jerusalem by his first name.

Then there was the shopkeeper, one of two brothers minding the family business and sipping his coffee while he, no less nostalgically, recalled how he used to throw stones over the city wall into the Jewish Quarter. (That was when he had been a youngster, and he claimed, in fair exchange with Jewish kids throwing them back from their side of the wall.) Well, from all I can remember it was much easier to throw them down from that Jordanian side, that is. Much more effective, too, with my The Street of the Prophets has



Beauty Queen Limor Shahrir: Could you recognize her voice?

its romanticism, its Bible Shop, its trees and its Sephardi Bural Society. Most important of all, it is now reunited with its upper half — the part that used to be bisected by the concrete wall and barbed wire fences.

The English Section of Kol Israel must have invested a tremendous amount of leg-work in gathering all the little pieces of this jigsaw. Which is about the nicest thing I can say about it. I confess that I have not listened in very much in the past to these English-language broadcasts. The trouble is that their timing is in conflict with my own. (Like all true Levantines,

I like my siesta.) I didn't even know they had fallen on such hard times as to have commercials thrust upon them. But I must say I like the musical spots better than on the Hebrew programmes.

There was more about the blind on Friday (Second Programme at 5.05 p.m.), with some success stories we have heard before. Do these features have any therapeutic value? If so, let's have more of them. But if they are duplications of better and similar items we have heard before, I would humbly suggest some constructive criticism of our failures and shortcomings in dealing with the handicapped in general.

HIDING BEHIND the Army Programme's "The Third Man Title" (Saturday, 12.05) is a monthly radio game in which a panel of three is asked to pick out the authentic one of three voices representing some topical personality. This month's collection included the country's beauty queen and a model. Beauty Queens don't usually appear to me, and our latest proved to be no exception. Do we have to have them? It seems to me that sending those girls out is rather like sending our football teams to Asia (or Europe for that matter) — a national-masochistic sport in which we stand little chance of ever bringing the top prize home.

Sorry I hurt Able Nathan's feelings last week. I am told that he replied to my lines the very same day. Flattered as I am by his attention, I doubt that the rebuttal was really necessary.

For the record, I have never questioned Able's motives. But that isn't the issue. I personally don't always agree with what Mr. Eban says either, but he is my one and only spokesman. And while we're at it and since the kids seem to be so delighted by Able's non-stop juke-box music, how about catering to some of the elderly voters as well? Got any light classical stuff on board? Thanks in advance. (Radio Programmes on p. 29)

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TV PROGRAMMES

FRIDAY

5.00 The Partridge Family. 5.25 Erev Shabbat Programme. 5.30 Shabbat Hung. 5.35 Weekly Magazine. 5.40 "All Stars." 5.45 Martin and Quid Robertson. 10.30 News. ARABIC: 5.00 News Headlines. 5.05 Full-length film. 7.45 News. 8.00 Programme review. EDUCATIONAL: 10.10 Maths. 10.15 Science. 10.20 Biology. 10.25 Geography. 10.30 English. 10.35 News. 10.40 Citizenship. 10.45 25 years of Statehood. 10.50 25 years of Statehood. 10.55 25 years of Statehood. 11.00 25 years of Statehood. 11.05 25 years of Statehood. 11.10 25 years of Statehood. 11.15 25 years of Statehood. 11.20 25 years of Statehood. 11.25 25 years of Statehood. 11.30 25 years of Statehood. 11.35 25 years of Statehood. 11.40 25 years of Statehood. 11.45 25 years of Statehood. 11.50 25 years of Statehood. 11.55 25 years of Statehood. 12.00 25 years of Statehood. 12.05 25 years of Statehood. 12.10 25 years of Statehood. 12.15 25 years of Statehood. 12.20 25 years of Statehood. 12.25 25 years of Statehood. 12.30 25 years of Statehood. 12.35 25 years of Statehood. 12.40 25 years of Statehood. 12.45 25 years of Statehood. 12.50 25 years of Statehood. 12.55 25 years of Statehood. 1.00 25 years of Statehood. 1.05 25 years of Statehood. 1.10 25 years of Statehood. 1.15 25 years 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